

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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NEW-HAVEN, SATURDAY, APRIL 2, 1836.

VOL. XX.

RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is pag'd and fold'd for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for sabbath reading. The news-paper form contains one page of additional space which will be filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 2, 1836.

PROVERBS. CHAP. I. 1—19.

1. The maxims of Solomon, son of David, king of Israel :
2. To know wisdom and instruction; To perceive the words of understanding;
3. To receive the instruction of wisdom, Justice, and righteousness, and equity;
4. To give to the simple prudence, To the young man knowledge and discretion;
5. (A wise man may hear, and increase knowledge, A prudent man may acquire wise counsels;)
6. To understand a maxim, and a dark saying, The words of the wise, and their enigmas.
7. The fear of Jehovah is the beginning of knowledge. Fools despise wisdom and instruction.
8. Hear, my son, the instruction of thy father, And forsake not the precept of thy mother.

9. For a graceful garland are they unto thy head, And chains unto thy neck.
10. My son, if sinners entice thee, consent thou not.
11. If they say, " come thou with us, let us lay wait for blood," Let us lay snares without cause for the innocent.
12. Let us swallow them up, as the grave, alive, And whole, as those that descend into the pit.
13. We shall find all precious substance, We shall fill our houses with spoil.
14. Cast in thy lot among us, Let us all have one purse."
15. My son, thou shalt not go in the way with them, Withhold thy feet from their paths.
16. For their feet run to evil, And they make haste to shed blood.
17. For to no purpose is the net spread in the sight of any bird.
18. But they lay wait for their own blood, They lay snares for their own lives.
19. Such are the ways of every one greedy of gain, That taketh away the life of its possessor.

NOTES.

Veres 1—6. A preface explaining the design of the book.

Verse 1. *To know*, i. e. in order that men may know. So the following imperatives.

Verse 4. *To give*, i. e. in order that these maxims may give.

Verse 5. This verse is to be considered as parenthetic. —Comp. Prov. 9: 9.

Verse 7. This verse appears like a motto to the book. —*The beginning*, i. e. the foundation.

Verse 8. Here the book appears properly to begin. Verse 11. Others; *let us lay snares for the innocent to no purpose*.

Verse 12. *As those that descend into the pit, scil are swallowed up.*

Verse 18. The wicked here are placed in opposition to the wary bird mentioned in the preceding verse.

Verse 19. *The ways*, i. e. the fate or destiny.—*Its possessor*, i. e. the one who acquires the unjust gain.

SANSKRIT LANGUAGE.

The Sanscrit language, whatever be its antiquity, is a wonderful structure; more perfect than the Greek, more copious than the Latin, and more excellently refined than either.—Sir William Jones.

The Sanscrit language, as a later principle of interpretation, stands as it were at the end of a whole series of languages, and these are by no means such as belong to a course of study which, for practical purposes, is in a certain degree unserviceable; on the contrary, they comprehend our own mother tongue and that of the classical nations of antiquity, and consequently, therefore, the true and direct source

of our best feelings, and the fairest part of our civilization itself.—*W. Von Humboldt.*

The curious structure of the Sanscrit language, its close analogy with those already familiar to scholars, its great antiquity, and its presumed connection with the religion, the arts, and the sciences of Greece and Rome, are all well calculated to excite a fond and anxious research into the literary remains—remains equally wonderful for their extent and the harmonious language in which they are composed, and containing treatises, written at various periods from a hundred to three thousand years ago, on philosophy, metaphysics, grammar, theology, astronomy, mathematics, jurisprudence, ethics, poetry, rhetoric, music, and other sciences cultivated among the Hindoos, at a time when Europe lay buried in the deepest shades of ignorance.

To those who study the history of man, Sanscrit literature offers a surprising mass of novel information, and opens an unbounded field for speculation and research. A language, (and such a language!) which upon the most moderate computation, dates its origin beyond the earliest records of profane history, and contains monuments of theology, poetry, and science, and philosophy, which have influenced perhaps a hundred millions of human beings through a hundred generations, is a phenomenon in the annals of the human race which cannot fail to command attention.—*D. A. Talboys.*

SIR WILLIAM JONES.]

This man, so remarkable for his literary labors, for his industry, and methodical habits, never was known to depart from the rules contained in a few simple maxims, which he often repeated.

The first was, never to neglect any opportunity of improvement which presented itself.

The second was, that whatever had been attained was attainable by him, and that, therefore the real or supposed difficulties of any pursuit formed no reason why he should not engage in it with perfect confidence of success.

The third was, not to be deterred by any difficulties which were surmountable, from prosecuting to a successful termination that which he had once deliberately undertaken.

It was by attending to these maxims that he was enabled to accumulate a vast mass of knowledge, and to accomplish labors of a magnitude seldom surpassed.

OBJECT OF COLLEGIATE EDUCATION.

1. The habit of concentrating at will, a powerful attention upon any subject.
2. Another point in mental culture to be secured, is the acquisition of elementary principles.
3. To mental discipline, is requisite a, precision of thought, as well as elementary principles.
4. To accuracy of conception in mental training, must be added accuracy of verbal description and definition.
5. Another object of mental training, is to secure the balance of the mind, and just proportion of knowledge.
6. To the balance of the faculties, should be carefully added the proportion and balance of knowledge.
7. The condensation of thought, is another point in mental training.
8. The art of investigation, is one of fundamental importance in mental training.—*Dr Beecher.*

To the Editor of the Religious Intelligencer.

LICENSE LAWS.—No. 14.

DEAR SIR,—Notwithstanding I have proved in my former numbers, that the community are *justly* entitled to legislation, protection, and defence, from the evils inflicted upon it, by the traffic in ardent spirit, to be used as a drink; yet the friends of temperance must not rely upon such defence for the promotion of this cause. There may be so many men in the legislature, who drink ardent spirit, or who make it, or sell it, or import it, or rent buildings to be occupied for the sale of it, or whose fathers, or brothers, or sons, or cousins, or relatives, or friends, or constituents, do some of these things, or have a supposed monied interest in the continuance of this traffic, that they will not unite in protecting the community from the evil which its continuance occasions. Or they may be so blinded by the supposed monied interest that they or their friends may have in the continuance of this traffic, or by the fear that its discontinuance would not be sufficiently popular, as not to believe that the public good requires that the community should be defended from its evils. And on this account they may refuse to grant such defence. But whether they should or not, there is one way in which the friends of temperance may continue successfully to promote it. That is, *by abstaining themselves entirely from the use as a beverage, of all intoxicating liquor*; and by training up their children in the same way; and in a kind, and plain manner, exhibiting perseveringly, and circulating as extensively and universally as possible, the reasons why all persons should adopt and pursue a similar course. In this way, they will secure unspeakable blessings for themselves and their children, and will be the means of transmitting them to generations yet unborn. Multitudes, through their instrumentality, will be saved from becoming drunkards, and to all future time will rise up and call them blessed. The number of temperance men will, through the divine blessing, continue to increase and increase; and we may hope, of men who shall be temperate not only in this thing, but in all things; and who shall strive for the mastery not only over this but over all sin, and shall so strive, as to be successful. And though they may be called in this warfare to fight not with flesh and blood only, but with principalities and powers; with the rulers of the darkness of this world, and with spiritual wickedness in high places; yet if they are not weary in *well doing*, but fight the good fight of faith, they shall come off conquerors, through Him that loved them and gave himself for them; and the cause of righteousness will continue to prosper till not a name, nor a trace, nor a shadow of drunkenness, shall again annoy their comfort, or disturb their repose. Then for every effort and every sacrifice which they have made for the glory of God and the good of mankind, they shall receive an abundant and everlastings reward.

Truly Yours, &c. J. EDWARDS,
Cor. Sec. Am. Temp. Society.

"COME THIS WAY."

As I was passing the head of Hanover street the other day, I witnessed an awful sight. I saw a little boy in the middle of the street, trying to lead a woman, and heard him say, "Come this way," and the

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next moment she fell down, and pulled the little lad down with her. The boy was soon upon his feet, and tried to help the woman up, but was not able. I went and helped him, and asked him, if this was his mother, and he said it was; and they lived in B—st. The boy kept fast hold of his mother's hand, all the time, but they had not gone but a few steps before the woman staggered against her little son, and pulled him over, and they both fell in the gutter and got very wet; and the woman bruised her face so, that it bled a good deal. She was drunk. I went again and lifted her up, and gave a man some money to help this little boy lead home his drunken mother.

I pitied the little fellow very much; he seemed to be a good boy. He did not say many words, nor did he seem to be angry. He did not cry loud, but the tears kept running down his cheeks all the time. He looked anxious. When he said, "Come this way," his mother was staggering off the wrong way, and he was afraid I suppose, that she would never get home, or that the horses would run over her.

Now I have told this very painful story, that all my youthful readers may see what an awful and wicked thing it is to drink whiskey, or any thing else that will make people drunk. I hope, too, that all little boys and girls, who have kind mothers and friends to take care of them, and teach them, will feel that it is a great blessing to have such good parents, that they will be very dutiful and good children. The little boy I've been speaking of, must have felt very sad, when he got home. It may be, he was hungry, but his mother could get him no dinner, because she was drunk. The probability is she went to sleep directly after she got into the house, all wet and bloody as she was. If not, she would be very cross, or very silly. Now, if all the children in the world should resolve never to drink any thing that can make them drunk, in a little time there would not be a drunken person in the world. O! it was a painful sight, indeed, to see that little boy—I do not believe he was more than eight years old.—*Christian Watchman.*

THE CHRISTIAN TRAVELER.

An Authentic Narrative.

Having tarried a few days in a beautiful village of the west, embarked in a vessel which was crossing one of the great lakes. Three other individuals had taken passage, and night coming on, found us waiting for a breeze.

About 9 o'clock, as the sails were hoisted, another passenger came on board. When we had cleared the harbor, he entered the cabin, and seemed to suppose that he was alone; for we had all retired to our berths. The lamp was burning dimly on the table, but it afforded sufficient light for me to discover that he was young. Seating himself beside it, he drew a book from his pocket, and read a few minutes. Suddenly, from on deck, was heard the voice of the captain uttering oaths, terrible beyond description. The youth arose, laid his book in his chair, and kneeling beside it in a low whisper, engaged in prayer. I listened attentively, and though his soul seemed to burn within him, I could gather only an occasional word, or part of a sentence, such as "mercy," "dying heathen," "sinners," &c. Presently he seemed in an agony of spirit for these swearers, and could scarcely suppress his voice while pleading with God to have mercy on them. My soul was stirred within me. There was a sacredness in this place, and I was self-condemned, knowing that I also professed the name of Jesus, and had retired with my fellow-passengers to

rest, not having spoken of God, or committed myself to his care.

Early in the morning, I was waked by a loud voice at the door of my companion-way: "Here! whose tracts are these?" followed by other voices in threats and imprecations against tract distributors, bethels, temperance societies, &c.

I thought of the young stranger, and feared they would execute their threats upon him; but he calmly said, "Those tracts, sir, are mine. I have but few, as you see, but they are very good, and you may take one, if you wish. I brought them on board to distribute, but you were all too busy, last night." The sailor smiled, and walked away, making no reply.

We were soon called to breakfast, with the captain and mate. When we were seated at the table, "Captain," said our young companion, "as the Lord supplies all our wants, if neither you nor the passengers object, I would like to ask his blessing on our repast."

"If you please," replied the captain, with apparent good will. In a few minutes the cook was on deck, and informed the sailors, who were instantly in an uproar, and their mouths filled with curses. The captain attempted to apologize for the profanity of his men, saying "It was perfectly common among sailors, and they meant no harm by it."

"With your leave, captain," said the young stranger, "I think we can put an end to it."

Himself a swearer, and having just apologized for his men, the captain was puzzled for an answer, but, after a little hesitation, replied "I might as well attempt to sail against a head wind, as to think of such a thing."

"But I meant all I said," added the young man.

"Well, if you think it possible, you may try it," said the captain.

As soon as breakfast was over, the oldest and most profane of the sailors, seated himself on the quarter deck to smoke his pipe. The young man entered into conversation with him, and soon drew from him a history of the adventures of his life. From his boyhood he had followed the ocean. He had been tossed on the billows in many a tempest: had visited several missionary stations in different parts of the world, and gave his testimony to the good effects of missionary efforts among the natives at the Sandwich Islands.—Proud of his nautical skill, he at length boasted that he could do any thing that could be done by a sailor.

"I doubt it," said the young man.

"I can," answered the hardy tar "and will not be outdone, my word for it."

"Well, when a sailor passes his word, he ought to be believed. I know a sailor who resolved that he would stop swearing; and did so."

"Ah," said the old sailor, "you have anchored me; I'm fast—but I can do it."

"I know you can," said the young man, "and I hope you will anchor all your shipmates' oaths with yours."

Not a word of profanity was afterwards heard on board the vessel. During the day, as opportunity presented itself, he conversed with each sailor singly, on the subject of his soul's salvation, and gained the hearts of all.

By this time I was much interested in the young stranger, and determined to know more of him. There was nothing prepossessing in his appearance; his dress was plain; his manners unassuming; but his influence, had by the blessing of God, in few short hours, totally changed the aspect of our crew. The tiger seemed softened to a lamb, and peace had succeeded confusion and blasphemy.

After supper, he requested of the captain, the privilege of attending worship in the cabin. His wishes were complied with, and soon, all on board, except the man at the helm, were assembled. The captain brought out a bible, which he said was given him in

early life, by his father, with a request that he would never part with it. We listened as our friend read Matthew's account of Christ's crucifixion and resurrection:—and then looking round upon us, he said, "He is risen, yes, Jesus lives, let us worship him."

It was a melting scene. Knees that seldom bowed before, now knelt at the altar of prayer, while the solemnities of eternity seemed hanging over us. After prayer we went on deck and sang a hymn. It was a happy place, a floating Bethel. Instead of confusion and wrath, there was sweet peace and solemnity. We ceased just as the setting sun was flinging upon us his last cheering rays.

"Look yonder!" he exclaimed. "You who have been nursed in the storm, and cradled in the tempest, look at the setting sun, and learn a lesson that will make you happy when it shall set to rise no more. As arose that sun this morning to afford us light and comfort, so has the Son of God arisen to secure salvation to all who accept and love him; and as that sun withdraws its beams, and we are veiled in darkness for a season, so will the Sun of Righteousness withdraw his offers of mercy from all who continue to neglect them. But remember that season, is one that never ends—one dark, perpetual night."

The captain, deeply affected, went into the cabin, lit his lamp, took his Bible, and was engaged in reading till we had retired to rest.

In the morning, as soon as we were seated at the breakfast table, the captain invited our friend to ask a blessing. "There, gentlemen," said he, "this is the first time I ever made such a request; and never, till this young man came on board, have I been asked for the privilege of holding prayers, though I have a thousand times expected it, both on the ocean, and the lake, and have as often, on being disappointed cursed religion in my heart, and believed that it was all delusion. Now I see the influence of the Bible, and though I make no claims to religion myself, I respect it, for my parents were Christians and though I have never followed their counsel, I cannot forget them."

After this, for three days, we regularly attended family worship, and much interesting conversation on various subjects, for there was nothing in the religion of the young stranger to repress the cheerfulness of social intercourse.—From his familiarity with the Bible, his readiness in illustrating its truths, and presenting its motives, and from his fearless, but judicious and persevering steps, we concluded that he was a minister of the gospel. From all he saw, he gathered laurels, to cast at his Master's feet, and in all his movements, aimed to show that eternity was not to be trifled with. A few hours before we arrived in port, we ascertained that he was a mechanic.

Before we reached the wharf, the captain came forward, and with much feeling, bade him farewell; declared that he was resolved to live as he had done no longer—his wife, he said, was a Christian, and he meant to go and live with her; and added, "I have had misgivings as passengers on board my vessel Sabbath days, and week days, but never before have I been reminded of the family altar where my departed parents knelt." As we left the vessel, every countenance showed that our friend had, by his decided, yet mild and Christian faithfulness, won the gratitude of many, and the esteem of all.

We soon found ourselves in a canal boat, where were about thirty passengers of various ages and characters; and my curiosity was not a little excited to learn how my companion would proceed among them. The afternoon had nearly passed away, and he had conversed with no one but myself. At length, he informed the captain if he were willing to have prayers aboard.

"I have no objection," said he, "if the passengers have not; but I shan't attend."

At an early hour the passengers were invited into the cabin, and in a few minutes the captain was seated among them. After reading a short portion of scripture, our friend made a few appropriate remarks, and earnestly commended us to God.

As soon as he rose from prayer, a gentleman whose head was whitened for the grave, said, "Sir, I should like to converse with you. I profess to be a Deist. I once professed religion, but now I believe it is all delusion."

"Sir," said the young man, "I respect age, and will listen to you; and as you proceed, may perhaps ask a few questions; but I cannot debate, I can only say that I must love Jesus Christ. He died to save me, and I am a great sinner."

"I do not deny that men are sinners," said the old man, "but I don't believe in Christ."

"Will you then tell us how sinners can be saved in some other way, and God's law be honored?"

We waited in vain for a reply, when my friend proceeded: "Not many years since, I was an infidel, because I did not love the truth, and was unwilling to examine it. Now I see my error; and the more I study the Bible, the firmer is my conviction of its truth, and there is no way of salvation, but through a crucified Redeemer."

As the passengers sat engaged in conversation, one of them at length turned to our young friend, and related the circumstances of a murder recently perpetrated by a man in the neighborhood, while in a fit of intoxication. To this, all paid the strictest attention. The captain joined them, to hear the story, the conclusion was one which afforded an opportunity for the stranger to begin his work. He was the fearless advocate of temperance, as well as religion, and here gained some friends to the cause.

"But," he said at length, "though alcohol occasions an immense amount of crime and misery in our world, I recollect one instance of murder, with which it had no connexion." He then related, as nearly as I can remember, the following story:—

"In a populous city at the east, was a man who seemed to live only for the good of others. He daily exhibited the most perfect benevolence towards his fellow men; sought out the poor and needy, and relieved their wants; sympathized with, and comforted the sick and afflicted; and though he was rich, his unspiring beneficence clothed him in poverty. He deserved the esteem of all, yet he had enemies. He took no part in politics, yet many feared that his generosity was a cloak of ambition, and that he was making friends, in order to secure to himself the reins of government. Others feared that his religious sentiments, connected with his consistent life, would expose their hypocrisy. At length a mock trial was held by an infuriated mob, and he was condemned and put to death!"

"Where was that?" "When was it?" "Who was it?" was heard from several voices.

"It was in the city of Jerusalem, and the person was none other than the Lord Jesus Christ. By his enemies he was hung upon the cross, and for us, guilty sinners, he died."

Every eye was fixed upon the young man, and a solemn awe rested upon every countenance. He opened a Bible which lay upon the table, and read an account of Christ's condemnation and death; the captain nodded to him as a signal for prayer, and we all again fell on our knees while he wept over the condition of sinners, and for the sake of Christ, besought God's mercy upon them. Here again was a floating Bethel.

In the morning, the stranger was not forgotten, and he evidently did not forget that there were immortal souls around him, hastening with him to the bar of God. During the day, he conversed separately with each individual, except an elderly man, who followed him from

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seat to seat, and showed much uneasiness of mind; the realities of eternity were set before us, and the Holy Spirit seemed to be striving with many hearts.

As the mantle of evening was drawing around us, our friend requested an interview with the aged man. "Yes, yes, (said he,) I have been wishing all day to see you, but you were talking with others."

He acknowledged that he had tried to be a Universalist; and though he could not rest in that belief, he never until the previous evening, saw his lost condition. "And now, (said he) I want you to tell me what I shall do."

The young man raised his eyes to Heaven, as if imploring the Spirit's influences, and then briefly explained the nature and reasonableness of repentance and faith, accompanied by a few striking illustrations, in proof of the justice of God in condemning, and his mercy in pardoning sinners.

The old man saw the plan of redemption so clearly, that he burst into tears and exclaimed, "O, my soul, my soul! How have I sinned against God! I see it, I feel it, yes, I have sinned all my days."

"But Jesus died to save sinners," replied the young man; "will you, my friend, give him your heart."

"O yes, yes, if I had a thousand hearts he should have them all," was the answer.

The young man turned away and wept. For some minutes silence was broken only by the deep sighs of the aged penitent. There was something in an hour like this, awfully solemn. Heaven was rejoicing, I doubt not, over a returning prodigal. As he stood alone and wept, he reiterated again and again, "Yes, I will serve God, I will, I will." After some time, his feelings became more calm, and lifting his eyes towards Heaven, with both hands raised, he broke out in singing,

"There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

And then again he wept, and said "Yes, O Jesus, precious Saviour."

The time had come for our young friend to leave us. By his zeal in his Master's service, he had stolen our hearts, and each pressed forward to express their friendship in an affectionate farewell.

Such was the influence of one individual, and he a mechanic, whose firm purpose it was to live for God. He felt for dying sinners, and relying on the influences of the Holy Spirit for success, labored for the salvation of souls around him. Will not the reader solemnly resolve, in God's strength, that henceforth, whether at home or abroad, he will make the glory of Christ, in the salvation of men, the one object of his life? When Christians universally shall do this, we may expect soon to hear the song of Zion float on every breeze; "Alleluia!" "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

An old Welch minister, while one day pursuing his studies, his wife being in the room, was suddenly interrupted, by her asking him a question, which has not always been so satisfactorily answered. "John Evans, do you think we shall be known to each other in heaven?"—Without hesitation, he replied, "To be sure we shall; do you think we shall be greater fools there, than we are here?" After a momentary pause, he again proceeded, "But Margaret, I may be a thousand years by your side in heaven, without having seen you: for the first thing that will attract my notice, when I arrive there, will be my dear Saviour, and I cannot tell when I shall be for a moment induced to look at any other object."

For the Religious Intelligencer.

MR. EDITOR.—The following lines were occasioned by reading Pollock's "Course of Time." Should you deem them worthy of a place in the Intelligencer, you would gratify the writer, by giving them an insertion.

Oh Pollock! could I strike thy lyre,
Thy numbers sweep along,
Could I but catch that seraph fire,
Which animates thy song;
I'd tune my heart to heavenly lays,
And sing the great Redeemer's praise.

I too would sing of grace divine—

The Father's boundless love;

I'd sing the mystery sublime,

That makes our sins remove,

The healing virtues of the blood,

Of the incarnate Son of God!

But not for me, are strains like thine—

I cannot breath such lays;"

But I can read thy "Course of Time,"

And raise my heart in praise,

To Him, who taught thy muse to rise

And sing the joys of Paradise.

Thou sainted bard! forever sing,

In high celestial lays;

And make the heavenly arches ring

With our Immanuel's praise,

And may his blood my soul renew,

That I may join the author too.

T.

* We wish our Correspondent would not rest on his hasty decision; but make a faithful trial, and let our readers judge.—ED.

From the New Hampshire Observer.

WORTHY OF IMITATION.

MR. EDITOR.—At the last Monthly Concert in — a member of the church remarked to the Pastor, that he had "some money which he wished to put into the treasury of the Lord." The amount was six dollars. It is not the amount so much as the manner in which it was obtained that demands attention. It was the avails of abstinence from three articles,—*Rum, Cider, and Tobacco*. He remarked that the use of *rum* was decidedly bad—*cider* he did not consider much better—and he knew that *Tobacco* was injurious from his own experience. He had made an estimate of what these articles would amount to, as he had used them in former years, and found it to be *six dollars*. This amount he is determined to devote to benevolent objects, in addition to his other contributions, which have been liberal for one in his circumstances. Half of this sum he wished to be appropriated to Domestic Missions—and half to Foreign Missions. I have presented this subject, (without the knowledge of the individual) that others may be influenced by his example. There are many who would be able to give far more liberally, than they now do, if they would act upon similar principles. The members of our churches would uniformly abstain from the use of those articles which are worse than useless, and appropriate the avails for the purpose of supplying the destitute with the preached gospel, the funds of our Missionary Society would be greatly increased. In the case which I have mentioned, we see the true Christian spirit brought into action—the development of the Christian character. Would that all the disciples of Christ might "go and do likewise."

PASTOR.

ROMANISM.

A few years ago, a member of the Catholic church, in indigent circumstances, fell sick and died. After his burial, his wife went to the priest, and made inquiry about the probable state of her deceased husband. She was informed that he was in purgatory! The priest immediately urged her to have him released from his pitiable condition, and offered his services for the accomplishment of the desirable object. She informed him that the only property she possessed was a horse and a cow, and that she had a family to support. She made an offer of the horse, if the priest would perform the benevolent office. Poor deluded creature! He told her he would try, and perhaps he could succeed for the proposed offer. But after some time, he returned, and told the sorrowing widow, that he could not release him for the proposed amount, and insisted that she should give the cow also. The woman after a long struggle between the prospects of her poor children, and suffering husband, concluded to consider the matter a few days. In the mean time, she concluded that it would perhaps be better for her husband to suffer a little longer in purgatory, (as he was partly released by the prayers of the priest,) than that her children should suffer.

May God in his infinite mercy, convert these poor deluded people, and bring them into the liberty of the gospel of his Son.

It has been ascertained that contractors on the Pennsylvania Canals have been in the habit, for several years past, of paying about six per cent. of the wages of most of the men in their employ, to the Roman Catholic priests. About once a month, the priests traverse the line of the canal, and levy a contribution upon the laborers, of from fifty cents to one dollar, according to their standing, and the men not having the money, the priest takes their names, and then calls on the contractors; who pay the amount, and then stop it from their wages. Hundreds of them, receiving \$120 a year, pay nine dollars to the priest; many of them pay twelve dollars.

DOCTRINES OF THE CHURCH OF ROME.

There has been much inquiry of late as to what are the doctrines of the church of Rome, in reference to the duty of confessors in the case of flagrant crimes coming to their knowledge. The following quotations from Dens' Theology state the theory, and the infamous conduct of a priest at Cork, when summoned as a witness upon a trial for murder, which will be fresh within the memory of our readers, and will illustrate the practice. Truly Dens has not been circulated in vain.

"Q. Can a case be given in which it is lawful to break the sacramental seal? A. It cannot be given, although on it should depend the life or safety of men, or even the destruction of the State, &c."—"Q. What, then, ought a confessor to reply when interrogated concerning truth which he knows from sacramental confession alone? A. He ought to reply that he does not know it; and if necessary should confirm it *he same with an oath*."—*Objection*: In no case is it lawful to tell a lie; but that confessor would tell a lie, because he does know the truth. *Answer*. I deny the minor; because such confessor is interrogated as man; now he does not know that truth as man, although he may know it as God;" so says S. H. q. cl. a. t. 1, ad. 3, &c. "Q. What if it be directly asked of the confessor whether he knows it from sacramental confession? A. In this case he ought to answer

nothing, (so Stey, cum Sylvio,) but the question is to be rejected as impious; or he might even say absolutely, not relatively, to the proposer of the question, 'I know nothing about it,' because the word 'I,' restrains it to human knowledge.

We spend not a syllable of indignation upon these demoralizing, and worse than Pagan doctrines. Only let the reader remember that they are the avowed code of the Papal priesthood.

It is among the strange anomalies of the human mind, that the gross superstitions of Popery do not convince all persons of common intelligence within its pale of its absurdity; unless, indeed, we suppose that they are convinced already, and that they conform to its rites—merely for secular convenience, just as Mr. O'Connell went down upon his knees in the streets, to flatter the delusions of the blind multitude, in order to secure votes at the hustings. Can any thing be more monstrously absurd in the superstitions of a Hottentot or New Zealander, than making the Virgin Mary a Field-marshal? Yet what Papist would venture to question the sobriety of the following recent proclamation:—"Army of the King, Don Carlos V.—Royal Decree.—The most holy Virgin de los Dolores having been declared by me Generalissimo of my troops, it became my duty, from motives of veneration and piety, to distinguish with the title of Generalissimo the Royal standard, which bears for its device this august image; and in consequence I ordain that this august and royal standard be not lowered before any person, not even before me; and that the same honors and salutes be rendered to it as to the holy Sacrament. Given at Estella, this 2d August, 1835. I, the King."—London *Cn. Observer*.

BAPTIZING A DEAD CHILD.

[From a Correspondent of the Cincinnati Journal at Malta.]

The other evening I took tea with an English family, the lady of which appeared to be a truly pious person. She informed me that a good many years ago, she and her family were at Cadiz in Spain; one of her children, took sick and died, quite an infant—there was no Protestant burying ground, or if there was she did not know of it. She applied to have it buried in the common burying ground, but this was objected to, on the ground that it was a Protestant's child. The Priest however, told her, that if she would allow him to open the coffin and baptize the dead child, he would have it buried in the churchyard; but on no other condition, could she have it buried. She, as perhaps most persons would in such a situation, let the Priest baptize it, knowing that it was wholly a superstitious notion of the Priest.

INGENUOUSNESS.

"Where is mother—where is mother?" said little Henry, as he ran into the house from the garden, with the tears streaming down his cheeks.

"What do you want of mother?" said his father who met him.

"Oh I *eated* a currant—I *eated* a currant, and she must whip me—she'll have to whip me, for I told her I would'n't."

Little Henry had not been well, and his mother told him not to eat any fruit without asking her permission.

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but immediately he saw his fault and repented and confessed it, and acknowledged that he deserved punishment.

Does not every little boy and girl who reads this, love little Henry for confessing his fault to his mother? And will they not do the same, not only to their parents on earth, but to their heavenly Father, who is ever more ready than earthly parents to receive and forgive repenting children?

'Oh, mother,' said the same little boy some days after, 'I am so hungry, and Sally says there is no bread in the house.'

'I know it, my son,' said his mother, 'and you can't have any yet.'

'Won't you give me one of those cakes?' (His mother was rolling out some biscuit.)

'They are not baked.'

'Oh, I can bake it on the shovel in a minute.'

'No you cannot,' replied his mother: 'but if you will go away like a good child, as soon as I take them from the oven, I will call you and give you one for yourself and for each of your sisters and brother.'

Now some bad little children would have cried, and said, 'I want it now, I want to bake it myself—I will have it.'

Or others would have said, 'Ah, you won't do any such thing I know.'

But little Henry said, 'Thank you mother, for such a good promise, I know you will call me.' And he ran out in the yard to play.

When the cakes were done, he came in at his mother's call, holding out his little apron, (quite sure of his mother's word) to get one for father and all the children.

O, that all children and grown people too, would learn thus to believe in, obey and trust the promises of their heavenly Father, who when he refuses them any thing, always does it for their good, and if they will believe his promises and mind what he tells them, and come at his call, they will find him true to his word, and he will give them for the blessed Saviour's sake, 'more than they can ask or think.'

THE SPECIAL AGENCY

OF THE HOLY SPIRIT.

What do we mean by the Special Agency of the Spirit?

From an extended article, in the Christian Spectator, containing an interesting discussion of a more comprehensive subject, we extract a page or two, which the writer devotes to the answer of the above specific inquiry.

A fundamental principle, a point from which every development of the doctrine should proceed, is this,—that every instance, degree, and kind, of spiritual agency, is dispensed and regulated by laws as systematic and fixed, as those of the heavenly bodies. We have been at some pains to examine, and find nothing inconsistent with this doctrine in any of our standard authors; and no intelligent christian, it is presumed, can be found in our churches to question the position.—What it is which determines the law of spiritual agency, (for all laws are determined by ends,) or what the law is, we know but very imperfectly. We know generally, that God has respect to the highest good in every thing. We know a little more definitely, that every thing which he does is consistent with every other thing; so that he will dispense his Spirit in a manner accordant with the nature of an intelligent subject, and so as to have a due respect to habits, education, per-

sonal relations, times, and all the providences of life and wants of the world. We know quite definitely, that this law is sometimes fixed in relation to the prayers that will have been offered, and sometimes, as Howe, Paley, and others hold, by the improvement made of blessings; on the principle, that to him that hath, or diligently useth, shall be given.

It is true, indeed, that we can discern but little regularity or system in the dispensation of spiritual agency; but the same is true of almost every thing besides.—We discern no law of order in the range of animal heat, the action of the pulse, or in the mysterious distribution of health, and epidemic disease; but no one, certainly no intelligent person, doubts the presence of a law in these, as definite as in the heavenly bodies.—Could we enter the secret of God's counsels we should see nothing done by the piece, or by irregular start.—Even what we call miracles, are, to the mind of God, doubtless, as much in the course of system and general law, as chemical attraction, or the movements of the heavens.

But if all spiritual agencies are dispensed according to general and fixed laws, what do we mean by *special* agency? What propriety is there in such terms? We speak of special agency in three several ways.

We use the term *special* in the way of distinction from what is called common agency. It is generally believed, and the bible countenances the belief, that there is a certain degree of divine energy employed, somewhat uniformly, in restraining and softening the natural ferocity of sin; this is called *common*. And when this is augmented, so as to produce great seriousness or concern in any place or individual, we call it *special*. The terms are used only as a convenience of language, and as relative terms, and not because there is (in the use we now speak of) any precise line which divides the *common* from the *special*. Thus, when there is an uncommon degree of religious interest among any people, we are accustomed to speak of it as *special*, or as due to the *special* outpouring of the Spirit.

We sometimes use the term *special agency* also from a sort of practical necessity; just as we speak of special providences. We do it not superstitiously, or as implying a departure from general laws; but because here is a gift of great value, and which we need to regard as special, in order to affect ourselves with suitable gratitude, and give it the moral power it was designed to exert in our hearts. We pluck it out therefore from the general current of events and label it *special*, that we may take it home more distinctly to ourselves. We contemplate the vegetable world as having its growth according to general laws. Now were plants to be endowed with wills, that they might grow voluntarily and upon consideration of soil, sun, rain, dew and the like, and not by mere blind consequence, they would begin at once to single out seasons or concurrences as special; in a warm and copious dew, perchance they would exercise their imagination with the feigned thought, that the Giver is designing especially for them in this favor, that so they might the more carefully improve it. It is the *personal intent* of God in his providences and dispensations, and not the providences and dispensations themselves, which affect and soften the heart; and as it is not possible for us to find out his feeling or intent toward us in any particular providence or dispensation as part of a whole, by reason of our finite comprehension, it becomes necessary to single out from the universal, something which shall be regarded as special, even though it be a mere fiction. In this way only can be sustained that salutary idea of *mutuality*, which is so essential to a pious spirit; for the mind is lost at once if it seek for the mutual in the universal, where only in strict truth it lies.

There is a more distinctive sense in which too, and

perhaps more frequently, we use the term *special agency*; we denote by it, an agency dispensed of God to secure the repentance of certain persons. Through all spiritual agency runs a distinction of this sort; that in certain cases, the result which will actually be secured in the subject, to wit, his conversion, is what determines the law of the spirit; while in all other cases, though operating with a sincere fitness to the same result, the gift is yet dispensed for other reasons; God well knowing that here his work will be resisted. There are certain persons called in scripture, the *elect*; these are such as will repeat if a given spiritual agency be dispensed, and of course they are virtually chosen to eternal life in the very determination to dispense such agency. In the same community are certain others, who will not repent under any such gift of the kind as God may consistently bestow. Yet God, we may suppose, orders a revival of religion in that community, and pours out his Spirit upon some of both classes. In case of the former, it is to bring them to repentance; in case of the latter, as it is well known, they will not repent: God, who never acts on reasons that fail, acts of course for other reasons. It may be, so to temper that community as to remove all obstacles to the conversion of the others; or it may be, to vindicate his impartiality hereafter in their destruction; or it may be for unimaginable reasons. Nor is this having respect to different ends, any proof that there is no general law or laws in the case. The production and distribution of light, are by general laws; but that does not forbid the belief that respect is had to definite and various ends of utility; as for example, that we may walk, work, read and the like. But some steal and murder by the light: and surely in so far as they do this, God did not give them the light to walk, work, and read by; for in that case he would be disappointed. Perhaps he gave them the light to vindicate his goodness to them; perhaps to aid their detection. Yet the light was as well fitted for them to walk, work and read by, as for any, and God as sincerely desires that they should use it in that manner. Having respect therefore to ends, is no proof against general laws. In this latter view, the special agency of the Holy Spirit means, of course, an effectual or saving agency, and one that was given for that precise reason. In no other case is it a saving or effectual agency, or given with a view to its being actually effectual. It is fitted to save, — fitted to be effectual according to its measure, (what that measure is, we know not in any case,) yet not impeded, because if imparted it would be effectual. The former kind brings in the elect,—it was meant for that object. The latter brings in no one,—it was meant for other objects, though fitted according to its degree to save, as well as if it had been effectual.

A BEAUTIFUL ANALOGY.

The following paragraph is from the same article as the preceding.

We cannot better close this view of the doctrine of divine agency, than by alluding to a beautiful analogy, in the physical world. How careful of life in all its forms, is nature? If a wound is made but in a vegetable or animal body, how soon does a certain wonderful power go to work to heal! It is like a mysterious, an angel nurse, applying her skill about the wound, as no skill of man would serve; it abates the fever, casts off the dead matter, mollifies, feeds the growth of new substance, until at length the wound is healed, and not a scar perhaps remains. Now in mind, the Holy Spirit is this healing power; he works to heal the wound that sin has made in the undying soul. And surely, if it be worthy of God to heal the wounds of plants, and animal bodies, much more, to heal and restore the marred image of his own life. In both cases the healing power is according to general laws. In both cases it works unseen and mys-

tically. In both cases it is imparted, now because it will be effectual, and now for other reasons. In both cases it operates fully, according to its measure, to the production of soundness. In both cases death ensues upon its suspension. In no other point is religion more perfectly sustained by analogy. Let it be added, too, as a truth never to be forgotten, that as there is no physician in the world who would not despair of his case at once, who would not as soon think of restoring the dead by his prescriptions as of a cure, if only that healing minister of life were gone; so precisely do we depend on the Spirit of grace; and this withdrawn or grieved away, we fall into absolute despair. And who ever denies the truth or reality of this celestial minister, and goes to work to convert himself or to fit himself for heaven alone, might as well undertake to heal a wound in a dead body, or upon a dead tree.

THE LAST CALL.

Wo unto them when I depart from them.

The following case of a young lady in Philadelphia, is an affecting instance of a person passing the eleventh hour at an early age, and also an illustration of the danger of resisting the Holy Ghost.

I first became acquainted with her when she was about eleven years of age. She belonged to a select Bible Class which I was teaching, consisting of fifty or sixty young females from ten to sixteen years old, who regularly attended once a week. I think she continued to attend about a year and a half. During this term a considerable part of these young ladies became more or less seriously impressed with a sense of their guilt and danger, and a goodly number were hopefully converted to God, and are now members of the visible Church of Christ. This young lady was also brought under very serious concern of mind, and seemed to be deeply convicted, and apparently on the point of submitting to God; and had I been asked the question, I should have judged her to be as likely to be brought into the kingdom of Christ as any one in my class.

Much was said to her, and many motives presented to induce her to submit and give her heart to God without delay; and she appeared sometimes almost persuaded to it; and as nearly every week some of the class gave up their opposition, and came over to the Lord's side, it was constantly hoped she would do the same. Her character and conduct were such, that as long as she continued her attention to the meetings, and sat under the plain and simple exhibitions of the truth, I had a strong expectation of her conversion.

But at length she began to be remiss, and was often absent; and notwithstanding many faithful and affectionate entreaties to be more attentive, she finally left the class altogether. She went into the company of careless worldly associates, and I seldom heard of her attending any place of religious instruction. I sometimes used to inquire about her, and was often told of her excessive fondness for dress, amusements, company, &c. I called several times at her place of residence, but was never able to see her more than once or twice, and then she seemed to harden herself against every serious thing I said. At last I lost sight of her for several years, and did not know where she lived.

One day a pious lady called upon me, and desired me to accompany her to visit a young lady, who,

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RELIGIOUS INTELLIGENCE.

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she said, was very ill, and sinking very fast in a rapid decay. I immediately consented, and while going to the place, I asked the name of the young person who was sick. The lady could not tell me her name; she said she was about seventeen years of age, going very fast, and entirely unprepared to die. When I came to the place of her residence, and entered the sick chamber, to my great surprise I found it was Emily — ; but O how changed since I had seen her last! The pale, wasting consumption had been making dreadful ravages upon her constitution. She appeared to be in the last stage, and near her end. She was much affected at seeing me so unexpectedly.

"O, father Smith," said she, "have you found me at last? I have often avoided seeing you, but I can fly away no more. Here you find me dying. I have no expectation of recovery, and I am dying without hope. I have lived without God and without hope, and now I must die the same."

While I was preparing to answer her, and was turning over the leaves of the Bible to find some passages which I thought applicable to her case, she fixed her eyes upon me for some moments, with the most steadfast look. They were black and glossy, and seemed to pierce my very soul. "O, sir," said she, "what a dreadful condition you find me in! How fallen from what I once was! Five years ago I had pardon and salvation offered me. Five years ago, when I used to go to your Bible Class, when Ann and Elizabeth H——, and (some others she named) gave their hearts to God, the Holy Spirit was then striving with me powerfully. I was often almost persuaded to be a Christian, and join that little band who set out at that time; and O, if I had only done it, what a blessed thing it would have been—what a happy creature I should have been! How much trouble, and perplexity, and anxiety of mind I should have escaped! how different I should have been at this time! Perhaps I might have been in good health, I might never have fallen into a consumption; or if I had, how happy and peaceful my mind would have been! But I left the class, and went into wild, trifling company, and followed the fashions and customs of the world. I thus lost my convictions and grieved away the Holy Spirit. But my heart has never been at rest. I have had no happiness in sin; my conscience has always reproached me, and I have been in constant fear; and now the thing I greatly feared has come upon me. Now my heart is so hard that I can't repent;" and bursting into tears, she exclaimed, "Like Esau, I have sold my birthright; and like Esau I find no place for repentance, though I seek it carefully with tears. No, there is no hope for me; I am a reprobate; I must lie down in everlasting sorrow. I cannot pray; and if I could, I should not be heard. God seems to say to me, 'Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.'—Prov. 1: 24—28.

She went on in this strain for some time, and with many tears. I read several passages from the Scrip-

tures, and endeavored to say every thing I could think applicable to such a case; and then I offered to pray with her. She thanked me for my kindness, but told me frankly that prayer would do her no good; that all means now came too late; that her day of grace was over, and her destiny sealed up. I however did pray with her, and came away with my heart deeply affected with her dreadful condition.

I intended to take some pious clergyman, or some other judicious experienced person, to see her again in a few days, as I was not aware of any immediate danger of her death. But it seems she sunk very fast *that night*, so that her mother was much alarmed, and told her in the morning that she was afraid she would not live until night. She replied that she could not help it, and it it was so, she must yield to the dreadful necessity. The mother sent for a pious clergyman who lived near by. He came and inquired into her case. She told him she was a reprobate, and that his counsel could do her no good. When he offered to read the Bible, she said, "It will do no good." When he offered to pray with her, she said, "It will do no good;" and so of every proposal. He, however, did read, and pray, and talk with her, and no doubt faithfully. About twelve o'clock at noon she had failed so fast that her hands and feet began to grow cold, and when she felt the chill of death creeping upon her, she began to cry out with a loud voice, "O, I can't die; I am not fit to die; you must not let me die. O, if I die, I am lost forever. O, send for the doctor: can't he save my life? O, must I die in my guilt?" and many such like expressions.

Her cries were so loud and piercing, that they were heard all over the neighborhood; and the neighbors came running in from all quarters, and stood round her bed and witnessed her dying struggles. She did not appear to have much pain of body, but the horror of her mind seemed to force these bitter cries. Her little brother (who had been a Sabbath school scholar) came in, and seeing his sister dying in this dreadful case, the poor little fellow burst into tears, and said, "O Emily, why don't you pray to God? why don't you pray for mercy?" "O," said she, "there is no mercy for me. I have abused mercy. When God offered me mercy, I rejected it. Now there is no mercy for me. I have shut the door of mercy against myself." So she went on for a long time. The neighbors were so struck with horror at seeing and hearing these dreadful things, that they could not abide it; and they shrank away one by one to their several houses, and shut their windows and doors that they might not hear her dreadful cries. She continued her distressing exclamations for nearly two hours, or as long as she had any strength; and her cries grew weaker and weaker, until her voice was lost in death. And thus she died, without giving evidence that she had the least hope of salvation.

What a solemn warning this to *young sinners*, who are daily resisting the Holy Ghost! The Holy Spirit *early* began to strive with her, and she *early* began to resist; and (according to her own declaration) she was *early* deserted and given up of God. So passed her "Eleventh Hour," very young. And, reader, so may yours!

If you would lay up a treasure of glory in heaven, lay up a treasure of grace in your hearts.

For the Religious Intelligencer.

THE FOOL'S REPROOF.

There was a certain nobleman, (says bishop Hall,) who kept a fool, to whom he one day gave a staff, with a charge to keep it till he should meet with one who was a greater fool than himself: not many years after, the nobleman fell sick, even unto death. The fool came to see him: his sick lord said to him: "I must shortly leave you." "And whither are you going?" said the fool. "Into another world," replied his lordship. "And when will you come again?" Within a month?" "No." "Within a year?" "No." "When then?" "Never." "Never?" said the fool: "and what provision hast thou made for thy entertainment there whither thou goest?" "None at all." "No?" said the fool, "none at all! Here, then, take thy staff; for, with all my folly, I am not guilty of any such folly as this."

For the Intelligencer.

ON THE DEATH OF A FRIEND.

Yes thou art gone—Death's arrow felt the twang,
And darting sped its mortal flight, till in
The transfix'd heart it quivered pendant 'mid
The trickling gore. Then bled our fondest hopes—
And thy young dreams, so "wildly bright" before,
Now phantoms seemed of empty nothingness,—
Then passed thy spirit hence.—

But the dread pangs
Of that one weary hour!—that change, that shriek—
That quivering lip—that ice-cold trembling touch—
Those bitter, burning tears, too faintly tell
Its sorrows. But 'tis all over now, and
Thou hast left this wild and boisterous world, and
Yielded up thine aching, troubled soul to
Him who sits the King Supreme on Heaven's
Eternal throne. There let it rest.—'Tis safe
With God—to the strong covert of His wings
Immortal spirits safely trust.

Yet we
Mourn thy early loss—and as we linger
Here without thee, this bright world seems lone
And sad—and oft 'mid sultry night's slow-moving
Hours, our wakeful thoughts pervade thy lowly
Couch, and rest upon thy faded form, in
Death's cold livery clad.—

How great the change!
But yesterday we trod our upland way
Together. No frosts of age were on thee,—
We thought thee in the morn o' being. With
Eager eye we scanned thy Book of Life.—Hope
Twined her rosy wreath, and Pleasure filled her
Brimming bowls. Rich Music struck her wildest
Strings, and wilder far we sported off as
Peble toys these hours of golden hope.—Now
In grieving love we bid a softer strain,
And sigh in saddest tones—Farewell!—

Yes, fare
Thee well—our loved our youthful friend of one
Short passing hour,—and let thy hapless fall
Dispel this world's Lethæan charms, and wake
Our deathless spirits up to duty and
To God.—

New-Haven, March 22, 1836.

SPRAGUE.

For the Intelligencer.

THE PROFANE SWEARER

IS A DECEITFUL FELLOW.

It is an old adage, that "he who swears will lie."—One reason of profanity as we have seen, is to appear

courageous. The blusterer wishes to be thought above the fear of death, and will talk and jest about it as though it were a mere phantom. As for hell, he is not afraid of it, not he; and to show his bravery he will dare his Maker to send him thereto. But his appearance is not according to the reality. He is afraid of death, and hell. As no one has more need to fear them, so no one exhibits more evident signs of fear when he sees them actually before him. This appearance of fearlessness, therefore, is feigned. He is conscious all the time he so appears, that he possesses a different feeling. He knows that it is mere pretense, and hypocrisy.

Another occasion of profanity is to support falsehood. So common an expedient is this, that we always suspect that what a man says is false, if he swears to its truth. He is himself, conscious of making a false statement, and he fears that others will suspect his deception, and therefore he attempts to sustain it by his oath. He vainly hopes that if he swears to its truth, his insincerity and deception will not be suspected.—Whereas, if it were the plain truth which he was uttering,—if his assertions were such as commanded themselves to the honest judgment of his hearers,—and if he felt a good conscience in making them, the conscience of an honest man, he would not think of bringing in an oath to sustain them. He would stand upon the conscious rectitude of an honest man, and make his statements, knowing that the truth would command itself to the understandings of his hearers. Mark it when you will, the habitual swearer himself, does not often swear, when he is telling the plain truth, and he knows that he is believed. It is when there is falsehood on his tongue, that he resorts to the expedient of an oath, to attempt to produce conviction of his sincerity and truth.

But it is needless to sustain this proposition by extended argument. It is manifest to common observation, that THE PROFANE SWEARER IS A DECEITFUL FELLOW.

A general officer, who was in early life much addicted to profane oaths, dated his reformation from a memorable check he received from a Scottish Clergyman. When he was a Lieutenant, and settled at Newcastle, he got involved in a brawl with some of the lowest class in the public street; and the altercation was carried on by both parties, with abundance of impious language. The Clergyman passing by, shocked with the profanity, and stepping into the crowd with his cane uplifted, thus addressed one of the leaders of the rabble: "Oh, John, John? what is this I hear? you, only a poor collier boy, and swearing like any lord in the land. Oh, John, have you no fear of what will become of you? It may do very well for this gallant gentleman (pointing to the Lieutenant,) to bang, and swear as he pleases, but you—you, John! it is not for you, or the like of you, to take in vain, the name of Him in whom ye live and have your being." Then turning to the Lieutenant, he continued, "You'll excuse the poor man, Sir, for he is an ignorant body, and kens nae better." The young officer shrunk away in confusion, unable to make any reply. Next day, he waited on the minister, and thanked him sincerely, for his well timed reproof, and was ever after, an example of correctness of language.

For the Intelligencer.

NEW MEASURES.

Mr. Editor.—Will you allow me to say a few words in addition to the multitudes which have been said, con-

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cerning measures to be adopted in promoting revivals of religion. I am not about to censure or approve of those which have for sometime past been the subject of excitement in our country. I wish for liberty to suggest some others which, so far as I have observed, have not been very much adopted; but the general adoption of which I believe would result greatly in the enlargement and sanctification of the church, and in the honor and glory of our Divine Master. And I beg that neither you will deny me a place in your columns, nor your readers a candid perusal and consideration of the subject, because the measures proposed may be new. Whatever our views may be of other measures, I am persuaded that we all shall be agreed that those which I am about to propose are worthy of adoption.

In the first place then, I would recommend that each professor of religion in any church, so conduct in all his intercourse with the world, that none shall accuse or suspect him of being influenced by the principles which governs the men of this world;—that he so live from day to day, that all who know him shall confess that he is a good man, and that religion, as exemplified in him, is indeed lovely. Let him so live that a wicked world shall be constrained to confess that he is better than they are, and that they must adopt his principles and copy his life, if they would have his blessed hopes, and be fitted for the Heaven whither he is going. Let his godly, consistent life be a powerful reproof of every impenitent sinner who knows him, and make him feel restless and dissatisfied with his present course of evil. Let this be the measure adopted by every professor of religion in every church. Moreover let every one avail himself of every opportunity afforded him for promoting his own sanctification, especially let him be faithful in his improvement of the seasons of private communion with God, and of social and public worship. Let the whole church thus live, and stand out before the world as a peculiar people.

Let each professor of religion of any church, adopt as another measure, the practice of laboring directly and personally for the salvation of sinners. Let him go from his closet to the penitent man and kindly and feelingly attempt to show the guilt and the danger of his present course, and his only hope in Christ Jesus; and like one who has felt the bitterness of the curse of sin, and who now feels the blessedness of release, persuade him, to escape from his wretched condition, and go with him in the way to heaven. Upon the return of every season of social prayer and Christian conference, let it be an invariable measure of every professor not to go alone up to that sacred place, but to lead sinners along with him; and through the faithful prosecution of this measure, let a large company of the impenitent be brought within the hallowed and sanctifying influence of every such place of devotion. Especially let every child of God look forward to the Sabbath with large and strong expectations, as the day above all others when the church is to be edified, and sinners converted. In anticipation of such results let special efforts be made by the church to bring the ungodly under the influence of that holy place; and let every child of God go up to his house, not for the sake of the intellectual or animal enjoyment which the reasoning or eloquence of the preacher may produce, but to raise his supplications, with the multitude who have power with God, that His Spirit may be given to make the means of His appointment efficacious in the salvation of sinners.

Let the preacher, too, both in his preparations for the Sabbath and his efforts in the house of God, look away from himself, and look to Him who alone can give him wisdom and strength. Let every sentence of preparation be dictated by the Spirit of God, in answer to his prayers for divine guidance; and let him go into the presence of the great congregation with his message

from God, and deliver it as though he expected that men would heed it, and submit to the will of God now. Let every thing about him and about the church be such as to make the impression on the ungodly, that the subject now before them is one for present consideration and decision; and let every sinner be constrained to feel that now, verily, is the accepted time, and now, only, is the day of salvation. Why, Mr. Editor, should not such measures be adopted? and why, if they were adopted would not such results be realized?

ROCKY MOUNTAIN INDIANS.

The following interesting accounts of some tribes of these Indians are from Rev. Mr. Parker, who with Dr. Whitman has been sent by the American Board, to explore and obtain information to guide their future operations in endeavoring to introduce the gospel among these Western pagans. It is evident from these little sketches that there are many openings for successful labor already discovered. But who will enter in and improve them? There are men of worldly enterprise enough in our country to scale these mountains, and to traverse these almost interminable forests, and forego the blessings of kindred and home for 5, 10, or even 20 years, for the sake of pecuniary gain. We trust there are also men of Christian enterprise ready to make great sacrifices to make known the way of salvation to these benighted and wandering beings.

Mr. Parker was, at the date of his communication, at Green river, a branch of the Colorado, which flows into the Gulf of California. From this place he was to proceed to the waters of Oregon, and thence to the mouth of that river. But we hasten to his letter as published in the Herald.

Before we arrived at the Black Hills we were joined by the Ogallalah community of the Sioux Indians, who number in their moving village more than two thousand. They are the best looking, the cleanest, and most interesting Indians I have ever seen, and very friendly and intelligent. We had an interview with their chiefs and principal men, and conversed with them on the subject of a mission being established with them. They expressed not only satisfaction with the proposal, but also a desire that men should be sent among them soon to teach them who God is and the way of salvation; and promised to take good care of them to the best of their means.

What shall I say in behalf of this interesting tribe. I have not time nor ability to plead as their case and promise demands. On a Sabbath, when I was with them, I sat in my tent reading the Scriptures, some of the men came and sat down by me, and appeared to be anxious to know what I was doing. By signs (for then I had no interpreter) I endeavored to make them understand that the book I had was a revelation from heaven, and taught us how to worship God. I showed them how to read. They pronounced distinctly after me. I sang to them the hymn, "Watchman, tell us of the night." They signified to me that they understood my explanations, and that they were much pleased with the singing. Two or three days after, the principal man to whom I refer, came to me again and brought others with him to be taught; which I attempted as before. They made signs to show that they understood me, and then wished me to sing the hymn again. When I had sung it, they took me by the hand one after another to express their satisfaction. While these things were transacting, others drew around, and I had to sing the hymn several times over before they could be content, and at each

time, as before, they took me by the hand. My heart was moved for them. Oh that Christians at the east could have witnessed these scenes, and their hearts would have been moved also. And cannot their hearts be moved now, and some young men take up the cross and come and teach the Ogallalas the way of salvation?

We left the Black Hills on the first day of August, and with forced marches arrived here on the 12th instant. Here and on the way, we have had very good opportunities to acquire knowledge from men of intelligence and apparent candor and friendliness, respecting various tribes which we shall not see. Some of the Utaws are here, and quite a number of the Snakes, with some of their chiefs. It appears that these tribes are considerably numerous, but somewhat scattered. As we can give them no particular encouragement of missionaries being very soon sent among them, we doubt whether it is best to call their chiefs together to converse with them upon the subject, lest we should raise an expectation which would not be realized. We can easily, as they are friendly, anticipate what they would say.

There are a large number of the Flat Head and Nez Perces Indians, in proportion to the magnitude of these tribes, now at the rendezvous, with several of their principal chiefs. In a council, held with their chiefs and several others of their principal men who were present, we stated to them the object of our mission, and made many inquiries in regard to their wishes for instruction about God and salvation, and what they would do for those who might be sent among them. The oldest chief said he had heard of men who stood near to God, but never saw one before, and the sight made his heart glad. They all expressed the same sentiment. The principal chief said he heard that men were on the way, and a "man next to God," (I use his expression,) and it made his heart glad, so that he with some others went three days' journey out to meet us, did not find us; but he met a party of the Crow tribe, who took away from him a horse which he very much loved; now, however, he forgets the horse, because he sees those who can tell him about God. He said white men had told him something about God, which has gone into his ears, but he wanted to learn enough about God to have it go down into his heart. They all expressed sentiments like these, and more which I have not time to state. We told them we did not come to trade, or to hunt; we must throw ourselves upon their protection and have them provide for us. They gave us the most ready and full assurances that they would do all in their power. We then adjourned to meet on the morrow.

From very extended information, and somewhat particular, which we have obtained from various travelers and traders; and from the deep anxiety expressed now and heretofore, by the Flat Heads, and now by the Nez Perces, who are united with the Flat Heads, and speak nearly the same language, we thought there could be no doubt that a field sufficiently wide and promising was presented for a missionary station. After deliberate and prayerful consideration, together with the wish of Doct. Whitman, that the field should be occupied without delay, it was concluded, believing that the Board would approve, that it might be best for Doct. W. to return from this place

to obtain associates and return to these people, while I should go forward in exploring these benighted regions, in which I think there are many more Indians than has been supposed, and living too more compactly than the tribes east of the mountains. The chiefs of the Flat Heads and the Nez Perces have promised most cordially that they will give me all the assistance they can to their own country, and then an escort to Fort Wallawalla, from which place there will be no difficulty in descending the Oregon river to the ocean in boats of the Hudson Bay Company. I do hope that Doct. W. with others will be sent back by the next caravan, and thus a year or more be saved in bringing the knowledge of the Saviour to these people who are so anxiously pleading for instruction, in things that belong to their future and eternal well-being.

The Rocky Mountains are truly rocky, composed mainly of gneiss and granite, nearly bare, with only here and there a shrub cedar, until you come to where they are covered with perpetual snows. The snow-topped peaks were on our right and left, as we passed the opening commonly traveled. Such points are now in sight. The Black Hills have nothing in their soil to give this name; but the name is taken from their being covered with small cedars, which at a distance gives them a black appearance.

I have enjoyed good health, have not suffered a day for the want of food though I have felt the want of bread. From the Black Hills to this place, and it is said much beyond, the country is very barren, but little besides sedge and savin is found.

Our animals have suffered much.

REV. JOEL PARKER,

IN NEW-ORLEANS,

Thus addresses his friends in Buffalo, as published in the Spectator :

NEW ORLEANS, Feb. 20, 1836.

Our house of worship is finally completed. It is on the whole the most attractive place of worship which I have ever seen. The congregation is large. The house may be said to be full, though not crowded. I have been endeavoring with a zeal perhaps too great for my strength to promote a revival of religion. We have some indications for good. Our Christians pray with a little more spirit, and are somewhat more inclined to attend the meetings for prayer. But my labors are interrupted by sickness, and I feel some apprehensions that the present crisis will pass without a great blessing. But even this will not dishearten me. God has a blessing for this people. If I do not see it, others will see that all his striking providences in the building up of this church are not in vain. We have received members every month at our communions, and the little band of 16 members has become 124. Yet it is a kind of increase that does not rapidly form Christian character to a high standard. We seem to need something impulsive and absorbing to enstamp a practical character upon the church. Pray for us.

LETTER FROM MISSOURI TERRITORY.

DUBUQUE, Mo. Ter. Jan. 17th 1836.

Dear Brother Brainard—From the far off land, I take up my pen to address you. After a journey rendered peculiarly tedious by the premature commencement of winter, I reached this place on the 28th ult., having spent the preceding Sabbath with

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my excellent brother Kent, in Galena. My feelings, I think, were something like Paul's when approaching Athens, he saw the city wholly given to idolatry. A fellow-being with his throat cut, and heart torn out, lay weltering in his blood on the ice overspreading the river—a heart-rending spectacle! Two parties of Indians belonging to the Sauk and Sioux tribes, were encamped on a small island in front of the town. The night before my arrival they had quarreled under the influence of the demon whiskey, and the result was that one of the Sauks was killed and another wounded. The whites never interfere in such cases, but usually stand aloof and wish success to both parties. Oh, when shall these savage nations cease to delight in seeing garments rolled in blood, and beating their implements of death into ploughshares and pruninghooks, learn war no more! As I passed up the principal street, I thought the sign 'Grocery' surmounted the door on either side with ominous frequency, while from within I could occasionally hear the sound of the violin, accompanied with loud bursts of laughter and horrid imprecations. I at length reached the house of Mr. L., a merchant, who is a member of the Presbyterian church, as is also his amiable wife. Into this family I was welcomed with much cordiality, and made to feel quite at home. I commenced my public labors on the first evening of the new year. The little log meeting-house was well filled with attentive hearers. On the succeeding Sabbath, the audience was large, although it stormed all the day. I preached in the morning from the text, Fear not, little flock, &c. I thought the subject appropriate. The disciples here, belonging to four or five different denominations, when taken collectively constitute but a 'little flock,' while iniquity in a variety of forms prevails. And because iniquity abounds, the love of some has waxed cold, and they seem more disposed to 'follow strangers' than the 'Good Shepherd' whose voice they appear to have forgotten. Several persons have been pointed out to me as once having had a name and a place in Zion, who are now stumbling upon the dark mountains and exposed daily to the merciless destroyer, ever prowling around the fold, seeking whom he may devour. Alas, for those who venture without, and are 'scattered as sheep having no shepherd!' How are they torn and wounded! And how important it is that men 'caring for the flock,' be sent to all such places for the purpose of looking after these wanderers, and leading them back to the 'Great Shepherd and Bishop of their souls!' I think I had some right feelings of responsibility, and regarding myself as one sent of God to this people, I spoke words of encouragement to the despondent, and of admonition to the erring ones of the little flock, in the name of the Head Shepherd. My labor seemed not to be in vain in the Lord. A pin-drop silence reigned in the congregation—every ear gave attention to the things spoken, and many eyes were suffused with tears. In the evening the same stillness and fixed attention were again manifest. What the end of my labors here will be, is known only to Him who is omniscient. The beginning seemed auspicious, and I felt constrained to 'thank God and take courage.' Wickedness is awfully prevalent. Some thirty dram-shops—a large majority of the stores, and what number of gambling houses, I pretend not to know, are kept open on the Sabbath.—

Even young men from the east, the sons of pious parents, and possessing many excellent qualities, fall imperceptibly into this strong current of impiety, and are hurried with fearful rapidity towards the awful vortex whither all vice tends. And this outbreaking wickedness is not our only source of alarm. A form of Christianity consisting of external show and blind superstition, a body without a soul, is rapidly spreading, and for want of something better, the unthinking multitude encourage it. Yes, while evangelical Christians are slumbering on their watch-towers, or spending all their energy in discussing the 'wine question,' or 'when holy time begins,' or 'what form of church government is best,' or whether every church ought not to promote the cause of missions in its '*distinctive capacity*,' or in ferreting out heretics and silencing ministers of devoted piety and extensive usefulness, a foreign foe with specious professions of kindness and paternal affection, is pouring in upon us his legions like a flood and threatening to inundate our whole land.

In this place, which is yet in its infancy, and while the members of all evangelical denominations taken together are scarce a handful, \$2500 have already been raised by subscription for the purpose of erecting a Catholic chapel, and the walls of massy stone work are half way up. Whatever of funds may be lacking for its completion, will, doubtless, be furnished from the great foreign treasury.—And indeed, wherever we turn our eyes in this western world, we behold striking evidence of the unwearied efforts of this sect to extend their faith. I saw on board of one steamboat ascending the Mississippi river a few weeks since, eleven priests and two female teachers, all but one new recruits from France and Italy, and he had been on a mission to Europe for the purpose of collecting funds wherewith to propagate the 'faith' in this country. These were all destined for Missouri, and from one of them I learned that a new college, amply endowed, was soon to be erected at Cape Girardeau, within some forty miles of one already in successful operation with about 200 students. No one on the spot, possessing even the slightest portion of discernment, can fail to perceive that there is a combined and systematic effort now being made by the popish states of Europe, to preoccupy with schools, and colleges, and nunneries, and churches, the whole of this widely extended valley. Nor can we blame them for thus believing as they do, that Catholicism is infallible truth, and every thing in the shape of reformation damnable heresy. But believing as we do, that *ours* is the true faith, and theirs destructive error, is it not our duty, by all right means, to labor for the circumvention of their plans, and if possible to obtain the preoccupancy of the ground! And what is necessary to be done for this purpose must be done quickly. For it does not require the spirit of prophecy to foresee that, unless Protestants speedily cease from their unhallowed controversies about the 'tithing of mint and rue,' and the pronouncing of 'Shibboleth,' and attend to the 'weightier matters of the law'—works of evangelical obedience by which the 'gospel shall be preached to every creature,'—their common enemy will, ere they are aware, sway over this fairest portion of Christendom, the iron sceptre of spiritual despotism. It is surely high time that Zion's watchmen should 'see eye to eye,' and

in notes louder and louder than ever heard before, sound the trump of alarm for the purpose of awaking a slumbering church to a proper sense of her danger and her duty. The efforts of this church to gain the ascendancy, are so obvious that even men of the world, who take no part nor lot in the matter, cannot avoid remarking them. Such have frequently said to me, 'see the untiring zeal of this people in building up their church. They will soon take the whole country, for they have money at command, as well as zeal, and while they are busily at work planting colleges, and nunneries, and erecting churches every where, Protestant denominations are so occupied with internal dissensions as not to notice the inroads which that sect is making among them.' I am happy to say that perfect unanimity of feeling subsists among the members of all evangelical denominations here. Our Methodist brethren have a small church and a 'stationed preacher.' He is a man of respectable talents, and excellent Christian spirit. I feel truly grateful to the Great Head of the church for such a fellow-laborer in this difficult field. I doubt not but that I shall find him a 'true yoke fellow.' We have made arrangements to supply the pulpit here every Sabbath, by preaching alternately, and to furnish occasional supplies to the adjacent neighborhoods, and more distant villages round about us. The field in this region is, indeed, large, while the laborers are very few. I expect next week to visit Cassville and Prairie du Chien, on the river above—and to make an excursion through the settlements east of the river, as soon as circumstances will permit.

The locality of Dubuque is pleasant—I shall, if spared, furnish you with a description of it in some future communication. Your friend and brother,

CYRUS L. WATSON.
Cin. Journal.

AMERICAN TRACT SOCIETY.

This Society's current year closes April 15th. All receipts that are to be acknowledged in the next annual report, must be remitted previous to that date.

Of the \$35,000 proposed for foreign distribution, only \$22,000 have been yet received. Pledges to the amount of \$7000 more have been given, leaving \$6000 unprovided for, if the pledges should all be redeemed. Will not auxiliaries, pastors of churches, ladies, and benevolent individuals, all who feel for the perishing heathen, decide at once what they can do formally, and by their influence, to fill up the amount and remit without delay to 150 Nassau st. New York.

BROADWAY TABERNACLE.

This is a new and spacious building erected between Anthony street and Catharine Lane, N. Y., for the use of the SIXTH FREE CHURCH which has just been organized.

The following are the principles upon which the church is founded.

I. We hold that the Lord Jesus Christ is supreme head and lawgiver of the church.

II. That the Bible is the supreme and only binding code of laws for the government of the church, and that in all matters of government and discipline the church is bound to follow the gospel rules.

III. That each congregation of Christians meeting

in one place, and united by a solemn covenant, is a complete church, having no superior but the Lord Jesus Christ, subject to no authority but his, and from him deriving the right to choose its own pastor and church officers, and to discipline its own members.

IV. That between churches so constituted, as also between all ministers, there is a perfect equality; but that mutual friendship and communion should subsist between them, leading them to seek each other's counsel and advice or rebuke, whenever needed.

V. That such church being made by the Lord Jesus Christ the sole depository of all ecclesiastical power, ecclesiastical bodies, distinct from the church, by whatever name they may be called, are only advisory, and have no right to reverse or annul the decisions of a particular church.

VI. That the ministry is of divine origin, intended for the sanctification of believers, for the conversion of sinners, and the reproof of the wicked, and to continue to the end of the world.

VII. That deacons were appointed in the primitive church for the assistance of the ministry, and the care of the temporal concerns of the church.

VIII. That every individual church should be supplied with pastors and deacons according to the pattern of the primitive church.

IX. That the choice of pastors and deacons should be made by the whole church, and that they should be set apart to the office by prayer and the laying on of hands.

X. That the admission of members to the communion should be the act of the church at large, and that the Lord Jesus Christ has laid upon the church, the duty of watching over its own members, and of administering discipline, as an important exercise of Christian graces, and a means of sanctification.

XI. That in all cases of offence, either against individual members or the church at large, discipline shall proceed upon the rule laid down in the 18th chapter of Matthew, verses 16—18.

The church have elected Rev. Charles G. Finney for their pastor.

For the Intelligencer.

(Conn.) Monday, March 28th, 1836.

MR. EDITOR,—I have this morning received from the Post Office, the following printed letter, for which I paid twenty-five cents, and which I will thank you to publish, that your readers may see at what rate ministers are compelled to pay for hints and advertisements, that cost their authors just about nothing.

BUFFALO, Feb. 26, 1836.

Rev'd and Dear Sir:—At a meeting of the "Young Men's Moral Reform Society of Buffalo," held on the 17th day of February last, it was unanimously resolved "That a letter be addressed by the Executive Committee of this Society, to the Ministers of the Gospel, requesting them to preach as often as the great importance of the cause demand against the sin of *Licentiousness*." We therefore, the committee above referred to, in conformity with that resolution, beg leave, respectfully to command this subject to your favorable consideration, and to request a renewal, if possible, of your exertions to counteract and suppress the baneful influence of *Licentiousness*.

"From many facts and circumstances which have come to the knowledge of this society, it is believed that this evil in the community, is of a great and fearful

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character—that it is ruining the health, reputation, and souls of thousands, disturbing the peace and blasting the happiness of society, and bringing shame and contempt upon our city; and that it requires for its suppression a vigorous co-operation against it, of all the friends of virtue. When we consider the nature and extent of this evil, and the feeble barrier which we, a small minority of young men, can erect against it, we deem it but madness to expect that success will crown our unaided efforts. But we do believe that there is a moral power existing in this community, that may be brought into action, which is fully adequate for its suppression.

For those who have shown themselves foremost in good works, and who require only to know of the existence and extent of a moral evil to array themselves in deadly hostility against it, we can say nothing by way of exhortation or encouragement. Nor would we presume to dictate the peculiar manner of the operations of those, our coadjutors, whose whole lives are devoted to the purification, elevation, and adornment of the human character. For while we are convinced of the willingness and power of the ministers of a Holy God to aid us, we have full confidence that wisdom will direct their efforts.

"Your obedient servant's behalf of the Committee,
"J. E. KEELER, Chairman."

"W. R. COPPOCK, Secretary."

I have nothing to say as to the matter of the foregoing communication. The suggestion which it contains is in no way exceptionable "for substance of doctrine," yet it does seem to me, that if the Young Men's Moral Reform Society of Buffalo," had thought what they were doing, they would have perceived even a small minority of the young men of Buffalo,—that (El Dorado) of the West,—can better afford to pay the postage on such communications as they may deem it their duty to address to the pastors of New England, than the pastors of New England, whose average wages are less probably, than the wages of journeymen bricklayers in Buffalo, can afford to pay that postage for them. As things go, sir, a minister's taxes in the shape of postage for communications, of which the foregoing may be taken as a specimen, are no trifling matter.

Permit me then to suggest to Messrs. Keeler & Copock, the propriety of their getting up memorials to Congress, praying that the Presidents, Secretaries, and Executive Committees of Moral Reform Societies, may have the privilege of sending letters to ministers, free of postage.

A PASTOR.

REV. JOSIAH BREWER.

This devoted and successful Missionary has hitherto been sustained in his self-denying labors for the moral and intellectual renovation of the Greeks, by "The Ladies' Greek Association" of this city. The term of service for which he was engaged to them, being about to close, he returned with a view to other and more permanent arrangements, and also to obtain laborers for a more extended sphere of operations. We are happy in being able to say that he has in some measure accomplished the object of his coming. A printer, and several female helpers, as teachers in the Greek schools, will accompany him in his return. The Mission is now under the direction and care of the *Western Foreign Missionary Society*. Mr. Brewer spent the last Sabbath in this city, with much interest and profit to his many friends, and he has left us with our hearty sympathies, and our sincere prayers for blessings upon him and the mission. They were expected to sail from New York on Thursday of this week.

It will be gratifying to our readers to know that Mr. Brewer has engaged hereafter to furnish communications for the Intelligencer.

REVIVALS.

DEEP RIVER.—We understand that a revival, of great power, is in progress in Rev. Mr. Mead's congregation in Deep River, Saybrook ;—and that eighty or a hundred persons were reckoned among the converts, some days since.

KINDERHOOK.—About 50 have recently been added to the church under the care of Rev. H. Heermance, as the fruits of a revival during the autumn and winter.

The means which have been blessed with such results, are principally neighborhood prayer meetings, visiting in families, and the usual services of the Sabbath.

The prayer meetings continued on successive evenings, and held in families who had no hope in the Saviour, were found unusually interesting and profitable. The cloud of mercy has not wholly passed away.

HAMILTON.—Says a Correspondent of the Evangelist from this place, powerful revivals of religion are in progress around us. We have experienced a glorious one in this place, where we hope as many as 150 have embraced the Saviour. Fifty-two have joined the Baptist church, and quite a number have joined, or are about joining other denominations.

BOWDOIN ST. CHURCH, BOSTON.—A pleasing work of grace is now in progress in this congregation.

RELIGIOUS SUMMARY.

The N. Y. State Temperance Society, have their Almanac for 1837 ready; and offer it, in large quantities, at the rate of one cent per copy.

Rev. Edwin F. Hatfield, is installed over the 7th Presbyterian church in New York, (late under the charge of Rev. Elisha W. Baldwin.)

It is proposed to prepare a Tract, to consist chiefly of anecdotes, illustrating the influence of firm and consistent piety in wives, in effecting the conversion of their husbands. Clergymen and others, in possession of facts in point, are requested to communicate them. Naked facts, without coloring, are alone solicited. Names of persons, places, and dates, are requested—not to publish, but for the benefit of the compiler. It is believed, that persons in possession of facts of this description, may render important service to the cause of Christ, by complying with the above request. Communications may be addressed to Wm. A. Hallock, Cor. Sec. American Tract Society, 150 Nassau street, New York; or to Rev. Seth Bliss, Cor. Sec. 5 Cornhill, Boston, Mass.

THE NAVAL MAGAZINE.—A new periodical thus entitled, has just been commenced in N. York. It is edited by Rev. C. S. Stewart, author of "Residence in the Sandwich Islands." "A Visit to the South Sea Islands," &c. assisted by an advisory committee of officers, selected by ballot from among the members of the Naval Lyceum. It is to appear once in two months.

The brig *Luna*, sailed from Norfolk, Va. on the 3d inst., having on board eighty emigrants, and two recaptured children, bound to Liberia. She also carried out farming utensils, provisions, and trade goods. More are to follow in the spring, from the Mississippi.

The Free Church in Buffalo, have unanimously in-

vited Rev. Ed. N. Kirk of Albany, to become their pastor.

We witnessed last Sabbath in the First Presbyterian church of this city, a spectacle that filled our hearts with joy and gladness. It was the baptism of an infant slave on the faith of its master and mistress; who presented themselves with the child at the altar; and there covenanted to bring it up "in the nurture and admonition of the Lord."—*St. Louis Obs.*

The Rev. Francis M'Farland, of Virginian, has accepted the office of Corresponding Secretary of the Board of Education, in the place of Rev. John Breckenridge, appointed professor of Pastoral Theology, in the Theological Seminary at Princeton, N. J. Mr. M'Farland is expected to enter upon the duties of his office in March next.—*Presbyterian.*

The Presbyterian church in Ithica, N. Y., are sustaining a mission among the Pawnees, under the direction of the American Board. Dr. B. Latterlee and lady, and Miss E. Palmer, have just left them, to join the Rev. J. Dunbar and Mr. S. Allis, who were sent out two years ago. The first labors of this mission have been very much blessed.

There are now more than 20 tribes in the Missouri Territory that are accessible, and many other churches would be greatly blessed if they would follow the example of Ithica and establish missions among them.

Rev. Dr. Hawks took passage in the packet of the 24th ult. for England. The object of Dr. H. it is said, is to obtain access to the many important documents in the British libraries, illustrative of the early history of the American Church.

A new semi-monthly, entitled the Cabinet of Freedom, under the supervision of Hon. Wm. Jay, Rev. Prof. Bush, and Gerrit Smith, Esq., is to be published by John Taylor, N. Y. The first No. contains Clarkson's History of the Abolition of the Slave Trade. Each No. is to contain 48 p. 12 mo. at 64 cents, or \$2 00 per annum in advance.

Liberality.—John Merrick, Esq. of Hallowell, has erected during the past summer, at his own expense, a neat and commodious meeting house in Dover, Penobscot co., which he has presented to the Methodist Episcopal church in that place; the house was dedicated by that society on the 25th ult.—*Somerset Journal.*

The civil authority of Boston have Resolved, That during the present year, no License shall be granted to an alien as an Innholder, Victualler, or Retailer; nor to a person convicted of a breach of the license laws, or of the laws in relation to gambling; nor to a person convicted of keeping a disorderly House; nor unless the persons applying exhibit competent recommendations; nor without reserving to the Board of Aldermen the right to revoke the same; nor shall

such licenses be granted to any person in any obscure or unusually retired place, or where, from any cause, the character of the house will not be exposed to the observation of the police of the city.

MARRIED.

In Bethany, on the 2d inst., Mr. Edson Sperry, to Mrs. Rosalinda Whiting, all of Bethany.

In Brookfield, on the 13th inst., Ralph B. Peck, Esq., to Miss Caroline Merwin.

In Cornwall, Mr. Lemuel Peck, of Watertown, to Miss Myra C. Johnson.

In Richmond county, Ky., on Friday, the 12th ult., Mr. Asa Anderson, to Miss Martha Allen. [On Saturday evening, the 13th, Mr. Anderson hung himself to an apple tree in his father's orchard, and was found the next morning dead. He had the reputation of being a sober, industrious, and moral young man.]

On the 21st inst. by the Rev. Mr. Neale, Mr. William Stow, to Miss Emeline Thomas, both of this city.

In Norfolk, Va., on the 22d inst., by the Rt. Rev. Bishop Meade, Mr. Hezekiah Smith, of this city, to Miss Eliza Ann, eldest daughter of Mr. Joses Bucknam, of Norfolk.

DIED.

In this city, Mrs. — Miles, relict of the late Capt. John Miles, aged 73.

In this city, on the 23d inst., Mr. George Cook, aged 57.

In this city, on the 28th inst., Mrs. Elizabeth Smith, aged 59.

In this city, on the 26th inst., Mrs. Esther Gilbert, relict of the late Isaac Gilbert, Esq., aged 66.

In Berlin, on the 9th inst., Orria Beckley, Esq., aged 53.

In Philadelphia, on the 11th inst., Mr. Joseph Hamlin, formerly of Wallingford, Ct.

In Hitchcocksville, on the 14th ult., Mrs. Esther, wife of Mr. John Ives, aged 77, formerly of North Haven.

In Franklin, the Rev. Wm. Woodbridge, late of Boston, aged 80 years.

In East Hartford, on the 4th instant Mr. James Wheat, aged 54, son of Dr. Solomon Wheat.

In New London, Miss Mary Ann Chappell, aged 34, daughter of the late Capt. Richard Chappell. Mr. Thomas Way, aged 49: he died while sitting at the dinner table, with his wife and children around him. His disease was a polypus in the heart.

In Lyme, on the 3d inst., Dr. Vine Utley, aged 68.

In this city, on the 8th inst., very suddenly, Miss Lucy Ann Landcraft, aged 16. Same day, an infant child of Mr. Elias Carey, aged 2 months.

At Cuba, on the 19th ult., Rev. Wm. Linn Keese, late Associate Clergyman of Trinity Church in this city, in the 33d year of his age.

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